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Not only the absence of initiation ceremonies, but even that of any customs that might aim to teach or mold moral conduct, as dieting, fasting and so on, is a great drawback to the efficient training of Isneg youth. I repeat it, young people are taught to avoid hardship much more than to get inured to it, and this seemingly has much to do with keeping our Isneg in habitual indolence, and rendering them easily dejected at the smallest difficulty or the slightest pain.

Here now I shall enumerate the virtues and acts of virtue that are formally taught according to the Isneg moral code, and those that are less formally taught, and shall give a few supplementary details. It should be stated once for all that all, or almost all, training in this line is done directly; I mean that the Isneg rarely, if ever, use stories or fables in order to inculcate the principles that regulate moral conduct. Some of their tales might perhaps have such a very desirable effect, but the generality have not, and I really wonder if, even in the case of those that have a kind of moral attached to them, the Isneg really use them for the purpose of teaching right behavior. The tales seem to be much more a means of teaching the youngsters the traditions of the race, especially with reference to spirits and kindred subjects, and very often also they are simply a pastime for people who have few means of diversion and amusement.

The teaching of religious practices has been explained at length in a preceding paragraph, and here I have nothing to add on that subject. Headhunting as a duty has rarely been taught ex professo: all the traditions of the people and the paramount importance of this custom in the life of an Isneg tended formerly to impress it very strongly upon the mind of the child. Actually of course the taking of heads, which is fast disappearing, has no more the same appeal to the members of the younger generation; so this part of the Isneg moral code is bound to lapse sooner or later, provided the Government can keep the people in control for a sufficiently long period of time. This is what happened with the Ibaloy, among whom by this time headhunting is an unknown quantity, and with the Kankanay, among whom the same custom is almost completely rooted out.

Obedience and respect for their elders is very formally taught to the children, not only by father and mother, but also by other members of the older generation. Besides small boys and girls learn by practical experience the necessity of obeying and respecting their elders, as it is not a rare occurrence to see a whipping follow in the wake of a transgression of this most important duty of a child.

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formed by any of the shamans. Indeed, why should the spirits be enticed to obsess the shaman at a time when everybody is bent on keeping them at a distance? Besides, the souls of the dead should be left where they are as long as the *inudt* is in the house, probably lest the *kaduduwá* of the deceased be interfered with on its trip to the other world.

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Women mourn and lament in a loud voice almost uninterruptedly, usually two or three at a time: when one group is tired, another one takes its place. Men rarely imitate them in this, especially after the first general outburst of grief, that takes place immediately after death is over, but they *magbibisnág* (slap one another's thighs: the game previously described, CAC–P, 3: 123-26). According to the Isneg, playing *bisnág* is a man's way of showing his grief: a certain chastisement of the body is undoubtedly involved in the whole performance, and just as the near relatives sometimes cut themselves at the death of one of their loved ones in order to show the intensity of their sorrow, so also the men, relatives, neighbors and friends, slap one another's thighs, often until blood spurts out, in order to prove to the whole assembly that they also take part and are far from remaining insensible in the presence of death. That a certain amount of voluntary infliction of pain is at the root of this question, is corroborated by the fact that some women occasionally take part in the *bisnág*, the more so that no member of the weaker sex ever plays the rôle of agent (*maúnd*), but merely receives the slaps (*magtán*) without rendering them. Expressions like the following may be heard frequently among the Isneg: "*Urây magdáza ya apéliko ta zakkánamagsáñit* (even though my thighs bleed, as I do not weep)". In both cases, namely in that of men and in that of women, the *bisnág* is resorted to more especially by those who do little or no weeping; people, whether men or women, who do a good deal of lamenting, rarely take part in *bisnág*.

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It goes without saying that the spirits are wide awake at the death of an Isneg, and that the survivors are annoyed with their unwelcome presence at every turn. Among others the following deserve special mention:

Dupáppá-, whose tastes are very peculiar; indeed, he it is who absorbs the decayed matter (*saxó*) that flows from the nose and mouth of the deceased.